

U ¹ this prosperity for the attainment of
excellent
wealth ; YISWAKA now invokes you for the
sake of
his son ; sever not our friendships, but
fling loose
(your reins and gallop hither).

4. We summon that hero² to our
protection., (the
enjoyer) of wealth, the possessor of the
Somaf who
now dwells afar off and whose hymn is
most pleasing
(to the gods) like his father's ; sever not
our friend-
ships, but fling loose (your reins and
gallop hither).

5. The sun-god by truth extinguishes
his beams
(in the evening); he spreads abroad (in
the morn-
ing) the horn of truth; truth verily
overcomes the
might of the eager assailant; therefore ⁴
sever not
our friendships, but fling loose
(your reins and
gallop hither).

¹ This is the name of the rishi's son or grandson.

² The *Jitishi* here prays for the presence of his
absent son Yish-
napu. The Schol. only adds in explanation that
"it is for the
son to protect the father."

³ *Rijishin* is generally an epithet of Indra and is
always ex-
plained by Sayana as here, " possessor of the stale
Sorna" *rijisha*
'cf. iii. 32. 1; 36. 10, etc.); but there is a word
rijisha in i. 32.
6, applied to Indra, which Sayana there explains
as " enemy-
repelling," and *rijisliin* must have some such
meaning here. The
St. Petersburg Diet, always explains it in

the Big-Veda as
'f Yorsturzend, ereilend.⁷¹

* Sayana takes the stanza as a praise of truth,
satya-prasamm.

He seems to explain the Terse as implying that
as the sun
swerves not from his appointed course, and as truth
or adherence
to right conquers earthly foes, so the As wins
must fulfil the
duties of ancient friendship and hear the rishi's
prayer.